

3.6.1 How Does Soul Experienced Bodily States?

Our position is that sense perceptions are not particular arrangements of the Body. Rather, they are an active response to an experience of particular arrangements of the Body. The arrangements themselves occur within an arranged Body. The sense perceptions (i.e. the active response to these arrangements of the Body) occur in the Soul. If the sense perceptions were in fact a particular arrangement of a Body, then sense perceptions would entail a new arrangement of the Body corresponding with this experience. This in turn would entail a new sense perception and resulting arrangement of the body ad nauseum. The result would be an infinite regress, and thus we can conclude that sense perceptions are not in of themselves Bodily arrangements.

We are, however, left with the problem of whether or not the part of Soul which experiences sense perceptions is affected by the Body in some way. If the answer is yes, then we must admit that part of Soul is passive and receptive to the arrangement of the Body itself. Even so, what are commonly referred to as impressions from the senses come about in a way that is different than the general consensus among thinkers. On the other hand, sense perceptions might be like thoughts, which are activities that result in our knowledge of some object without us being affected by said object.

In general, it is not reasonable to our system of thought that Soul is affected by changes to the Body, such as an increase or decrease in bodily temperature. Thus, we must investigate the phase of Soul that experiences sense-perceptions (i.e. the *pathetikon*). Is it unaffected, or a special case in which Soul can be affected by the Body?

These questions must be addressed later. For now, we will discuss the higher phases of Soul. How can the higher phases of Soul be unchangeable when Vice, false beliefs, and ignorance occur in connection with Soul? Soul also experiences pleasure, pain, anger, jealousy, desire, and envy. How can the higher phase of Soul remain impassible when it is never at peace? It appears to change its disposition in response to whatever is presented to it.

If Soul were a type of Body (i.e. if it possessed Magnitude), then it would be impossible to claim that it is impassible. Yet if it is incorporeal and impassible, we need to be careful in associating it with the aforementioned passions such as anger and joy. To make this association would be to admit that Soul can be affected and even possibly destroyed. Yet if the Essence of Soul is like a Number, or if it is Reason (i.e. the expression of Intellectual Principles) as we claim, then it cannot be subject to such passions at all. We are left with a Soul that entertains irrational Reasons and is subject to unexperienced experiences. Further, these experiences must be transmitted by the Body (to Soul) in a way that is congruent with the arrangement of the Body. These are all contraries that Soul appears to possess without possessing. Clearly further inquiry is required in light of these dilemmas.

3.6.2 How Does Soul Relate to Virtue and Vice?

What exactly is happening when Soul contains Virtue and Vice? We often speak of purifying Vice from Soul and engendering it with Virtue. Soul becomes harmonized with Order and Beauty in this process to remedy its prior Ugliness. Thus, the ancients say that that Virtue is Harmonious and Vice is Discordant. This conception is best, as it avoids the issues of addition or removal of something foreign to Soul when it becomes Virtuous or Vicious. When the phases of Soul (i.e. the Unreasoning Soul, the Reasoning Soul, and the Intellectual Soul) are in Harmony, we have Virtue. If they are Discordant with one another, than we have Vice. Like singers in a Choir, each phase has its distinct part to play in forming the music. Each

member of the chorus must both sing their own part properly, but also coordinate the notes with the parts being sung by everyone else. So too must each phase of Soul achieve its individual purpose, while also harmonizing with the other phases.

Some dissenter may ask, in both cases (i.e. of Soul and a chorus), doesn't each individual contributor need to achieve the Virtue of its particular contribution before a Harmony is achieved? If Discord arises, doesn't it have its root in the Vice of the individual contributions?

The Good or Evil of each individual contribution in turn depends on its internal Harmony or Discord, not the presence of some external thing such as Vice or Virtue. For example, there is nothing present in Reasoning faculty when it suffers the Vice of Ignorance. Ignorance is not something external and which is present in the Reasoning faculty, but rather it is a disruption of the proper process of Reason.

Isn't a false judgement something positive present within a Soul? Isn't the addition of this false judgment the cause of Ignorance within a Soul? Doesn't this cause a part of Soul which is brought to Vice to undergo some change? For example, isn't the spirited faculty in one state when it is Cowardly, and in another state when it is Courageous? Isn't the faculty of appetite in one state when it is Temperate and in another state when it is degenerate?

Our answer is that a faculty is in a Virtuous state when it is acting in accordance with its Essence. This is to say that a faculty is Virtuous when it behaves in accordance with Reason. After all, Reason communicates Intellect to Soul's Reasonable faculty. Reason is not some process of molding such that a Form is imposed. It is more like the act of sight. The seeing faculty is no different before it sees something (when it merely has Potential for sight) than it is after it sees something (after it has Actualized sight). In such a case, the seeing faculty has merely Actualized its Essence. So too does the faculty of Reason Actualize its Essence without itself being altered. So, just as the seeing faculty can take sight of something without being altered, so does the Reasoning faculty comprehend Intellectual Principles without being altered. Just as the object of sight does not enter into the seeing faculty itself, neither does the Intellectual Principle itself enter into the Reasoning faculty. This is how a faculty may possess something (in a sense) without actually possessing it (in another sense). Contrast this with melted wax that has been formed by a stamp. The wax in this case is altered.

We must also take note that Soul does not remember something by modifying itself into an impression of this thing it remembers. Memories are of course recollections of things completely outside of Soul. Soul possesses a memory of some object without itself possessing the object being remembered. This is another example of possession without possession.

Objectors will ask, is Soul different when it is actively remembering something versus when it merely possesses the memory passively (i.e. when the memory is stored, but not directly thought about)? In this case, Soul may be different, but nothing has been added to or removed from it. In the case of recalling a memory, the Soul has transitioned from a state of Potential to a state of Actual. The act of memory is consistent with Soul such that the act does not fundamentally alter it. Indeed, all incorporeal things (i.e. unembodied things) are like this. Their activities do not fundamentally alter them. Otherwise, incorporeal things would be destructible and not Eternal. Yet the opposite is the case. They act without losing anything of themselves. If action requires change, then it necessarily occurs in Matter. How could the Immaterial be Eternal if every Act fundamentally altered them?

In the case of sight, we must then distinguish between the physical organ and the faculty of the Soul. When seeing, the Matter of the eye is altered, but the faculty of sight is unaltered.

What about the spirited faculty? What is happening when it is Courageous versus when it is Cowardly? Cowardice is a result of failure of the Reasoning process. It is a failure to use Reason at all, failure to use Reason successfully, a failure in the organs of the Body themselves, or an external disruption of the functions of the Body. Courage is then the opposite. When there is Courage, everything is functioning properly. In both cases, nothing is altered within Soul's fundamental nature, and it is generally not affected.

The same is true for Appetite. When it operates on its own, the result is lavish overindulgence and lasciviousness. In this case, the parts of Soul which are supposed to control it (i.e. the Reasoning parts) are not functioning. Indeed, the Reasoning part of Soul cannot oversee everything at once. The Reasoning part must also contemplate things beyond the Body (to the best of its ability, anyway). It is also especially true that Virtue and Vice in the Appetite depend on the function or dysfunction of their corresponding Bodily organs. Thus, once again Soul is not altered or implicated.

3.6.3 The Internal Source of Soul's Motion

How do we explain the experience of desire or aversion? What about pleasure, pain, anger, and fear? Are such things a symptom of something affecting Soul, altering the course of its motion? Our account would be incomplete without addressing these concerns. Clearly these experiences find their cause in altered states of Soul. Yet in accepting this fact, we must be careful to note what exactly undergoes these alterations. To say that Soul is fundamentally altered in these cases would be similar to saying that the Soul fundamentally changes when we become flush or pale in complexion. Of course, these changes occur under the guidance of Soul, but actually occur within a different substrate. These changes occur within the Animated Body.

When we blush out of shame, the feeling of shame occurs within Soul. The rush of blood to our skin as a response to this feeling occurs within the Body. When we become pale with fear, the fear has its source within Soul. Yet the paleness occurs in our Body when our blood flows away from our skin. Pleasure is felt in terms of Bodily sensations, however the part pleasure which is experienced by Soul is not the result sense perceptions or Bodily experiences. The same is true with regards to pain. With appetites, the source of desires, there is no Bodily sensation if it remains fully within Soul. It is only felt in the Body when it has overflowed from Soul.

Thus, when we say that Soul is moved, such as by desire, Reason, or Judgement, we do not mean that Soul is caused to experience these by something external from itself. We mean this in the sense that these are internal activities of Soul. In turn, when we say that Life is motion, we do not mean that it is forced to move by some external power. This motion which constitutes Life is its internally derived activity as well.

In summary, activities, Life, and desires are not alterations of Soul's fundamental Essence. Memories are not stamped into Soul (like a stamp into wax). In all of these cases, we must conclude that Souls not substantially altered. Likewise, Virtue and Vice are not additions to Soul. They bear no resemblance to the addition of heat, cold, blackness, or whiteness to a Body. In terms of such movements, Body and Soul are complete opposites. Bodies are affected by external influences. Soul only moves as a result of its own natural activities.

3.6.4 The Passional Soul as the Principle of Affections

Now we will investigate the part of Soul which is subject to passions and affections. We have already mentioned it in our discussions of the Spirited and Appetitive faculties, and have explained how these faculties work. To reintroduce the topic, we will begin with a question. What is meant by the faculty of Soul which is subject passions and affections? We refer to this faculty as passional or affective because we recognize it as the place where passions and affections arise. Its state results in the experience of pleasure or pain.

There are a variety of such passions that we should categorize. Some passions rest on reasoned judgments. For example, a person who reasonably concludes that their life is in danger may experience fear. If a person predicts that future events will turn out in their favor, they might feel happy. In these cases, we have two components. One is the judgement itself, and the other is the passion which is stirred up by this judgement. Other times, the passion arises intuitively and unconsciously within their corresponding faculty of Soul. In both cases, Soul is not altered (as was discussed previously. See Notes on Plotinus, Ennead 6.3.2). Yet even in cases where a passion arises unexpectedly and unconsciously, upon closer inspection we will find that there is a still type of judgement present. For example, the feeling of fear stems from a faculty of Soul when it expects misfortune.

All varieties of belief and imagination belong to the Soul. This is true for the beliefs we hold as higher order reasoned judgments. It is also true for the vague beliefs we get even without the use of reasoning. These lower order beliefs come about in a process which resembles the course of Nature. After all, Nature's act is to produce things unconsciously. In turn, these beliefs can induce Bodily changes such as paleness, trembling, and difficulty speaking. These physical experiences are not related to Soul, but occur within the Body itself. To argue that such things could occur in Soul would be mistaken, as this would require the Soul to be corporeal. Besides, if these physical symptoms had their seat in the Soul, they would not be able to reach the Body. They would incapacitate Soul and prevent it from transmitting them to the body.

The part of Soul which is subject to passions and affections is incorporeal. Since it is incorporeal, it can only be a variety of Ideal Form or Intellectual Principle. Yet it must also mingle with Matter. Other faculties must engage with Matter as well, such as the faculties of appetite, nutrition, growth, and generation. This power and faculty of generation is the root of all desires and passions. Thus, it is the root of affections as well. Of course, an Ideal Form cannot experience passions or affections, as they are Eternal and not subject to flux. It is the Bodily Matter which is capable of being affected when it expresses the Form of a particular passion. After all, it is not the Form of Growth which grows, or the Form of Nutrition which is fed. In general, the Principle of a variety of motion is not itself moved. If a Form can be thought of as being moved in some way when it gets expressed, then this could only be movement of an entirely different variety.

The Nature of an Ideal Form is to be expressed. They are something which gets Actualized. The arrangement of things in congruence with a Form is the presence of this Form itself. It is like a melody, which is present whenever the appropriate notes are played. So, the part of Soul which is subject to passions and affections is the Form which, when Actualized, results in a state of passion. The motion which results in the experience of a particular passion has as its principle this part of Soul. This is true whether or not it was brought about in response to a sense perception or not.

We will need to enquire in the future as to whether the movement which flows through the part of Soul which is subject to passions and affections has its origins above said part of Soul. Yet in either case, this

phase of Soul remains unchanged. Just as a melody does not change when an instrument plays it. The origins of the movements which produce passions might be like a musician. The Bodily Matter which moves are like the instrument itself. Once again, the Principle, the melody is unchanging. Only the moving parts of the instrument are affected. Indeed, the parts of the instrument would not move the way that they do without the presence of the melody, no matter how hard the musician might try.

3.6.5 What Must Be Purified from an Impassible Soul?

If pure Soul is truly unaffected from the beginning, then why is the practice of Philosophy said to make Soul unaffected also?

When the part of Soul which is subject to passions and affections generates an unconscious passion, this produces a corresponding disturbance in the Body (which Soul animates). This Bodily disturbance represents the Body preparing for whatever it has judged is likely to occur (usually some expectation of Evil or misfortune). Thus, we create a representation of this event we have judged will come to pass. This is the chain of affection that Reason dictates we must annihilate if we are to purify our Soul. If we can preemptively stop this process from beginning, we can prevent the resulting disturbance before it begins. In this case, we can avoid creating a representation of Evil for our Soul to experience. The process is similar to waking someone up when they are asleep and experiencing a nightmare. Nightmares are representations of problems that are external to our actual circumstances. Affections are representations of things which are external to Soul.

So what is meant by the purification of the Soul? How can we purify something which cannot be contaminated? What do we mean by divorcing Soul from Body?

To purify the Soul is to isolate it. Away from the foreign things, Soul is prevented from forming attachments. Unattached, Soul is pure and has nothing outside of itself to consider. The Soul by itself has none of the external entities which bring about passions and introduce foreign judgements. Thus, Soul is saved from experiencing these nightmares and producing any reactions to them. In short, to purify the Soul is to elevate it above the false impressions of the sensible world. It is to elevate it to the realm of Real Intellectual Beings. It is also to divorce Soul from the Body, as the elevated Soul no longer forms attachments to things external to itself. It is like freeing a ray of light from the object which absorbs it.

It is worth noting that Soul descended still remains impassible. To purify the part of Soul which is subject to passions and affections is to turn its attention away from what is not Real. It is to prevent Soul from attaching to the things beneath it. It is to preempt the generation of false images which distract Soul and weigh it down. It is the annihilation of the things which are foreign to Soul, such that it is no longer pulled down by a Body. Thus, we are wise to wean ourselves away from the passions of the Body such that they are more easily controlled.

3.6.6 Matter, Being, and Affectability

We have shown that Intellectual Being is Impassible. Intellectual Being is comprised entirely of things which belong to the category of Ideal Form. Yet pure Matter is also among the class of things which are incorporeal, although its nature is different. Given this, we must investigate whether or not Matter is affectable. The common position is that Matter can be affected, such that it is moldable into any shape or Form. Yet we should also examine if it is possible that Matter is also impassible, and what that would entail.

To begin, we must first define the nature of Matter and correct some common misconceptions about Real Being, which is also referred to as Essence and Existence.

Existence is. That which truly Exists has Real Being. It Essentially lacks nothing of Existence in any conception. Real Being is fully self-contained, and it is not contingent upon anything else. In turn, all of the things distinct from pure Existence (i.e. all Beings) are contingent upon it. If Being failed to contain anything, it would be closer to the imperfection of Non-Being than Being itself. Real Being must Exist through and through.

Containing all Beings, Existence must also contain all Life (i.e. Life itself) and all of Intellect (i.e. Intellect itself) as well (See Plato's Sophist, 249a). Given that it contains all of Intellect, it must possess differentiation, definition, and limit (in that some things must be limited such that they can be defined). Further, containing everything, there is nothing within Existence that does not depend on it. Containing everything, it must remain Eternal, as nothing can be added to it or removed from it. After all, if it contains everything, what could be foreign to it for it to receive? Theoretically, this could be Non-Being, except that Being must Be through and through. Thus, Being is incommensurable with Non-Being and could not receive it. Thus, Existence must eternally Be all things, a transcendent unity.

We must define Real Being in this way, otherwise Life and Intellect would be foreign to Being and they would not really Exist. Being would be Lifeless and Mindless. In this case, it could only apply to the realm of Non-Being. This would of course get the ontological order backwards. Intellect and Life must be supported by Being, which must be supported by an anterior principle which is Beyond Being (i.e. The One). The One is beyond differentiation (i.e. Being some defined thing), and so it cannot be contingent upon Being.

Given that this is the nature of Being, then it cannot be a Body or the substrate which makes up Bodies. Bodies then must be Non-Beings. The materialists will object, how can bodies be Non-Beings? Bodies and Matter comprise rocks, mountains, and solid Earth. How could Material Bodies collide with force and repel one another if they are not Real Beings? How can we only attribute Real Being to Soul and Intellect, which have no weight, exert no pressure, resist nothing, and are not even visible?

Earth, corporeal Existence in the purest form, proves our point. Earth is inert in spite of its solidity. Even the amorphous Air resides above Earth. Fire, which is less solid and Corporeal than even Air, occupies a higher place still. The answer is that the things which are most self-sufficient have no need to bother anything else. The solid objects betray their incompleteness by falling naturally and failing to rise of their own accord. This failure is a result of their inertness, which is the source of their Inertia and Mass. The more inert, the less alive, the more solid, and the more troublesome something becomes for anything which it encounters. Animated Bodies already participate more completely within Existence, and so they are already less forceful when they collide. Thus Movement, itself an image of Life, has a greater presence in things the less Corporeal they are. In fact, it is precisely a deficiency in Being which produces a Body.

Affections also prove this point. The more something is subject to Passions and Affections, the more Corporeal it is. Earth is the most easily affectable of all of the Elements. Water, Air, and Fire recombine naturally when separated. Yet Earth remains in parts when it is cut into pieces. As things become distant from Being, they have less and less ability to recuperate, and eventually they can be destroyed with minimal force. Bodies, having descended as close to non-Being as possible, lose their Unity

proportionally with the depth of their descent. In turn, solid Bodies are best at destroying other solid Bodies. The weak is susceptible to other weaklings. Non-Being's power is against other Non-Beings.

These arguments are intended for Materialists who hold that Bodies possess Real Being. They come to this belief based on observations of the interactions between Bodies themselves. Yet the things which can be perceived by the senses are like dreams, and the perceivers are like sleeping dreamers. They mistake the dream for reality. This makes sense, given that a Soul animating a Body is required for these perceptions. After all, a Soul animating a Body is like a sleeping animal. For Soul to engage in the equivalent of waking up, it must flee the Body. To stay with a Body is to move to another bed and fall asleep again.

Bodies and Soul are really of two opposing natures. After all, Bodies are generated, fluctuate, and are ultimately destroyed. This is in stark contrast to the Eternal nature of Soul.

3.6.7 The Impassivity of Matter

Let us discuss Matter as a substrate and the things that are said to be comprised of it. Our investigation will show that Matter itself has no Real Being and is incapable of being affected.

For one, since a Body is said to be comprised of a composite of Matter and something else, Matter itself must be incorporeal. After all, Matter must be present before Bodies can manifest. Based on our previous discussion we can see that Body is not Real Being. Now we can also deduce that a Body is distinct from Matter as well. Matter is also distinct from Soul, Intellect, Life, Reason, and Form. It has no limit because it is Unlimited. It has no boundaries because it is Indefinite. It has no power, for what does it produce?

Falling outside of all of these, it is more appropriately called Non-Being than anything else. Yet we do not mean Non-Being in the sense that Motion and Rest are not said to be Beings (rather they are attributes of Beings). In Matter, we get Non-Being itself. Matter is the negative outline of Being. It is defined only in terms of what it is not. It does not move, yet it is not in any position either. It is imperceivable, lacking anything by which it could be apprehended. Contraries appear within it ceaselessly. It is large and small, more and less, as well as excessive and deficient. Matter neither leaves nor remains. It has no strength, as it is completely empty of the power of Being.

All of its appearances are illusory. If it appears to be large, we can be sure that it is also small. Its apparent Existence is only rivaled by our inability to apprehend it. It is like a ghostly image of an image. It is like a mirror, which appears to possess the images it reflects back, but in reality it contains none of them. It appears to be full while remaining empty. Ideal Forms manifest within it and dissipate freely. We can perceive its Formlessness only in contrast to the presence of Form. Yet these perceptions are phantoms. The Forms manifest within matter disappear and have no power. These Forms are pushed out as easily as they come. Matter offers them no resistance, like a boat passing through water. The Forms it appears to express are merely shapes within the void.

If Matter really was anything like the images which manifest within it, we could grant it some semblance of power. Yet it is of an entirely different nature. The nature of the Forms which become manifest are entirely different from the substrate that they manifest within. So, possessing nothing of its own, Matter has nothing which can be affected. In fact, Matter is worse than a mirror or water. At least they reflect true images of what is presented before them.

3.6.8 That Which Cannot Be Destroyed Cannot Be Affected

On the Aristotelian view, that which is affectable must be opposite in terms of Qualities and powers from that which enters into it and causes the effects. Thus, cold things alter a hot object's temperature, and wet things alter a dry object's humidity. In these cases, the substrate is what gets altered from wet to dry, or hot to cold. When a burning object ceases to be on Fire, we say that the substrate (i.e. Matter) has transitioned from Fire to another Element, not that the Matter itself has been destroyed.

In short, we can only destroy something which is modifiable to some other Form. It is this very modification of something which destroys it. Thus, only that which is affectable is also subject to destruction. Since Matter cannot be destroyed, clearly it is not moldable or affectable. What could it be transformed into? What process could modify that with nothing to modify?

Objectors will point out that Matter takes on Qualities of all varieties, such as temperature and humidity. In fact, it is always found in possession of them, as though Matter must express Quality by its very nature. How can Matter itself remain unaffected while also changing its states so frequently and easily? The only answer could be that Matter must be completely distinct from all of these Qualities that it expresses. Yet doesn't every substrate necessarily take on something of the Quality it expresses?

3.6.9 Further Arguments for the Impassivity of Pure Matter

To answer these questions, first we must clarify a few things. When one thing is said to be present within some other thing, this can be interpreted in several ways. Sometimes this presence means that one of the objects fundamentally alters the other, whether for the altered object's benefit or peril. This type of presence is seen frequently when one Body is present within another Body, and is especially applicable to the sphere of living Beings.

There is also a manner in which one thing can be present within some other thing, causing it to improve or degrade, without fundamentally altering it. One example of this is Vice and Virtue within Soul, as explained earlier. (See Notes on Plotinus, Ennead Three, Sixth Tractate, Section 2).

Finally, something can be present in another thing in the sense of melted wax that has been impressed with a stamp or mold. In this case, the wax has been formed into the shape of the stamp or mold, but the wax has not been fundamentally altered. It remains wax and is no better or worse off, regardless of whether it is in one shape or another. Light is a good example of this process, as it easily illuminates things without fundamentally altering them. Heat is another example. Addition or reduction of heat will make a stone hotter or colder, but the stone remains a stone. The same is true of color. Lines and planes are defined by their points. If the color of lines and planes change, none the less they remain fundamentally lines and planes (See Aristotle's *On Generation and Corruption*, Book I, Part 7). Even in the case of Bodies, color does not fundamentally alter them. After all, does a mirror fundamentally change depending upon the image it is reflecting?

In fact, Matter is arguably affected less by the images which manifest within it than a mirror is by the objects in its reflection. For example, Matter may be warmed or cooled, but these are Accidental Qualities of Matter. This is the nature of Accidental Qualities, which are just different states that something can be in while said thing remains its unaltered itself. As an aside, it may be that Cold is merely the negation of Heat as opposed to something positive in of itself.

Indeed, multiple Accidental Qualities can arise within Matter without affecting one another at all. What affect could some object's fragrance have on its color? What affect could an object's color have on its

shape? As long as their scopes are separate, such Accidental Qualities can hardly affect one another. Similar to the mirror example, something can be present within something else (in a sense) without altering it whatsoever.

In general, things are only able to affect other things of the same variety. These changes are not random, but are the result of contraries clashing. Thus, only heat can affect cold and vice versa. Things which are completely unrelated do not affect one another at all. They have nothing shared in common by which to affect one another.

Thus, since Matter has no properties of its own, it cannot be changed or affected. Any change which appears to occur within Matter must occur within a mixture of Matter and some variety of Being. Matter is as unaffected by the clash of the Beings it manifests as a house is unaffected by two people hitting each other within its walls.

We can see that the things which come to Be in Matter clash, but Matter must be unaffected. Indeed, Matter is less affectable by its Qualities than Qualities of completely different varieties (e.g. color and shape) are able to affect one another.

3.6.10 The Essence of Matter

If Matter were affectable, it would be altered when affected. Something deriving from the Matter being affected would remain after the interaction. Matter would either take on some part of that which affected it, or otherwise it would be in a different state than it was before it was affected.

Suppose then that Matter took on an initial Accidental Quality, and then afterwards it took on a second Accidental Quality. It is not Matter which takes on the second Accidental Quality. Rather, it is the Qualified Matter (resulting from the combination of the initial Accidental Quality and the Matter) which takes on the second additional Accidental Quality. Even if the cause of the second Accidental Quality were to disappear, the already Qualified Matter would end up even more altered than it already was. After many things have affected this Matter, it would be so modified as to end up something completely different from pure Matter. It would retain some semblance of every Quality that had arisen and subsided within it. Such an altered Matter would eventually cease to be able to receive additional Qualities (i.e. it would cease to be the universal recipient of Quality), and thus it would cease to be Matter. Thus, if Matter were affectable, it would also be destroyable. This of course would result in the eventual destruction of all Matter. So, if we hold that there is always some Matter, we must conclude that it cannot be alterable (and thus destructible).

Further, if it is possible to alter something without changing its fundamental nature (i.e. if it is possible to change something's Accidental Qualities), then there must be something fundamental that is persistent and resistant to change. Thus, we reach a dilemma. Either Matter is unalterable in a fundamental sense, or it is possible to alter it into something other than Matter itself. Someone may argue that Matter is changeable fundamentally, but not into something other than Matter. Yet what could the nature such a change be? Such a statement is nonsensical.

Ideal Forms are Eternal in their Essence. This permanent Essence is in fact precisely what they are. Such is the same for Matter. Matter's Essence is to be the universal substrate. Thus, it must possess this Essential Property immutably. In the Intellectual sphere, the Ideal Form is unalterable. In the sensible world, it is pure Matter which is unalterable.

3.6.11 How Matter Expresses Form Without Losing its Essence

This is what Plato means when he refers to Forms "becoming in a place and out of it again" (see Plato's *Timaeus*, 52a). They are manifesting within Matter and then flux is causing their manifestation to cease. Plato here intends for us to understand the relationship between Matter and Ideal Form.

The issue at hand is not the one that has troubled our predecessors (i.e. in the Platonic lineage). They were concerned with how Form enters into Matter. For us, we are concerned with the nature of Form when it is already manifest within Matter. It is counterintuitive that Matter remains impassible to the Forms manifest within it, yet these Forms manifest within matter affect one another. Even more, it is remarkable that when one Form enters into Matter, it often expels the previous Forms manifest within it. Somehow, only the composite of Form and Matter is affected. Further, this does not occur in a chaotic or haphazard way. Only the composites which require certain Qualities are affected when said Qualities enter or leave. Yet pure Matter remains unaffected. Matter itself neither gains nor loses anything by the fluctuation of the Qualities manifest within it. Pure Matter remains itself impassibly.

For some things, their order or arrangement is ornamental in nature. In such cases, the order can be rearranged without fundamentally altering the substance which comprises it (for example, a person changing clothes). Other things are dependent upon being in a particular arrangement or order (or not). In such cases, any changes to the arrangement of said thing alter it fundamentally. For example, things dependent upon their arrangement can only go from Ugly to Beautiful accompanied by a fundamental change to the thing itself. Matter, characteristically without any Order, then would be fundamentally altered if it were actually brought to Order (i.e. if it were affected by Form). Otherwise, its lack of Order would be Accidental to it, not Essential. If Matter is absolutely without Order, it could never participate in Order while remaining Matter. If Matter were absolutely Evil, it could never participate in Good while remaining Matter.

Thus, we must conclude that the nature of Matter's expression of Ideal Forms cannot consist in alteration of Matter itself. Otherwise, it would cease being Matter. The Forms manifest in Matter must be ornamental in nature, consisting only in superficial appearances. This manner of understanding Form manifest within Matter avoids many potential issues. It explains how Matter can remain fundamentally Evil while also aspiring to the Good. It explains how Matter can remain its Essential self while participating in Form. The answer is that it participates superficially, which is as much as its nature allows for. Its nature remains unchanging, regardless of the Ideal Form it expresses. Matter is no less Evil on account of the appearance of Form within it. If this participation were substantial, it would be fundamentally altered into something different from Matter. Thus, those who say that Matter is Evil are correct in the sense that Matter is unaffected by the Good (and by proxy, Form). This also reiterates that Matter itself cannot be affected.

3.6.12 Form as Ornamental to Matter

This is Plato's conception of Matter as well. For him, Matter's participation in form is certainly not the shaping of a substrate such that the Form and Matter merge and affect one another reciprocally. He tries to demonstrate exactly the opposite, though this is a challenging task. His goal is to show that Matter participates in Form without itself being affected. Yet it is difficult to find an illustrative real-life examples of something being present within a substrate without modifying or affecting it. He therefore must resort to metaphor to show participation without modification (his metaphor is that of needing to make the substrate of perfume as odorless as possible before it can receive the desired fragrance, or the need to remove all shape from wax which will be converted from one casting mold to another. See

Plato's *Timaeus*, 50e). Further, he must preserve his doctrine that what we perceive via the senses are not Real Beings, and that what we perceive consists mostly in mere appearances.

Plato's position is that it is that these Forms which ornamentally manifest within Matter are responsible for all of our experiences, yet that the Matter itself does not possess these affective states. His metaphors demonstrate Matter's immutability, which implies to the careful reader that it is also unaffected. When a Body is in a particular shape, and then it fluctuates into another, it is fair to say that an alteration of sorts has occurred. Yet Matter possesses no shape, Form, or Real Being to begin with. Thus, we cannot refer to the adornment of it with ornamental appearances as alteration in the true sense. The only way to avoid any confusion is to reiterate that Matter does not actually possess Form in the manner that it is commonly held to.

This raises the question, if Matter does not ever really possess anything, in what sense can we call it the universal recipient? Plato's system informs us that Matter is truly impassible, and merely appears to reflect the images of things not really present within it (like a mirror).

We must also be careful not to allow common ways of speaking to lead us to a false understanding. Matter is truly impassible. Plato himself casually refers to Matter as being set on fire or drenched in terms of it receiving the Forms of Fire and Water (See Plato's *Timaeus*, 51b). Yet we learn that Matter is not altered by these Forms. Rather, the Forms reflected in Matter remain distinct from the Matter itself. Matter being set on fire or becoming wet are not to be taken literally. The Matter is not set on fire but rather it becomes Fire. After all, if Matter makes up Fire, it is a prerequisite for Fire. How could something that is a component of Fire be set on Fire? This misconception is yet another example of reversing the ontological order of things incoherently. To say that Matter is set on Fire is like saying that a statue becomes bronze. Clearly the bronze must come before the statue that gets made from it. Further, it is Ideal Form which is manifest within Matter. How could something immaterial affect Matter itself? Fire is not something that happens to Matter, it is Matter in a particular Form.

How can we speak of Formed Matter if Matter is impassible and Form and Matter are never truly unified into one Being? If we speak of Form and Matter as a unity, we must do so in terms of them remaining distinct. They do not affect one another reciprocally, they act to affect external things. In this case, they cannot even be said to act in unison. The Form, when present, merely prevents Matter from fluctuating into something else.

When a Material object is cut into pieces, is the Matter also cut? Do modifications to Bodies in general also occur within the Matter themselves? This line of reasoning would force us to the mistaken position that Matter can be destroyed. For if Matter suffers the affections of the Body, then destruction of the Body would entail the destruction of Matter itself. This would be to project the Qualities of Magnitude and Quantity onto Matter. Yet since it is not a Magnitude or Quantity, it cannot be subject to the experiences of Magnitude and Quantity. Since it is not a Body, it is also not subject to the experiences of Bodies. In fact, those who call Matter affectable are effectively holding that Matter is a Body.

3.6.13 Sensible Objects as Reflections in a Mirror

Further, those in the Platonic tradition who hold that Form desires to flee from Matter must provide a detailed account of what this means. It does not seem as though Form readily flees from stones and other solid objects. It cannot be the case that Form both seeks to flee from Matter, but also does not seek to flee from Matter depending upon accidental circumstances. So, if Form always desires to flee from Matter, why does it not continuously do so? If we hold that Necessity requires Matter to be in

some Form at all times, then Matter would never be found without Form present. Yet the question remains, why doesn't any portion of Matter ever remain in a singular Form consistently?

The answer to this question lies in the Forms as opposed to the Matter itself. The reason is that the Forms are always flowing into Matter. Given this, how can anyone say that Matter ever eludes Form? Objectors will say that Matter always eludes Form in Essence. This amounts to saying that Matter remains Eternally itself, and reflects Form without ever Essentially possessing them. Otherwise, they render Plato's words meaningless (i.e. when Plato refers to Matter as the nurse and receptacle of all Becoming in *Timaeus*, 49).

Referring to Matter as a nurse and receptacle reiterates its distinctness from the Forms which manifest within it. By this it is meant that fluctuating Form is the realm of generation. If the realm of generation and fluctuation occurs within Matter, then Matter is a prerequisite for generation and fluctuation. If Matter is a prerequisite for generation and fluctuation, Matter must ontologically come before all generation and fluctuation. Plato reinforces this assertion when he says that Matter is where things appear to come to be, then leave (see Plato's *Timaeus*, 49E). Plato also refers to it as retaining its individual identity, receiving nothing from anything external to it, and passing nothing of itself into others (See Plato's *Timaeus*, 52).

Plato also refers to Matter as the place where generated things live (see Plato's *Timaeus*, 52b), but this is not to be taken too literally. Here Plato is just trying to provide another metaphor regarding the nature of Matter as the expressor of Form. He is not trying to claim that Matter actually possesses the things that are metaphorically described as living there.

Matter must be distinct from all of the Forms, and so its nature must be totally different. Matter, in a sense, has already fled from the realm of Being. It is distinct from both the Real Beings (i.e. the Ideal Forms) as well as expressions of these Real Intellectual principles (which are composites). Matter retains its identity in this arrangement via this distinction. Matter's unique nature shields its Essence from these Forms which it manifests and the composite Images of Form which get expressed by it.

In fact, if Matter were affected by Form such that it become something different from Matter when expressing Form, it would cease to be distinct, unique, and different. Without its unique position of being devoid in of itself of all Being, Matter would lose its capacity as the space or receptacle for all Beings. Matter must remain unaffected when Form enters and leaves, such that it always retains its ability to take on additional Forms. With regards to a Form that is currently manifest within Matter, this manifestation is not Form itself, but an image (i.e. variant manifestation) of Form. Thus, we have a false image of Being manifest within that which is contrary to Being (i.e. Matter).

Do Forms really enter into Matter? How could they? If they did, they would impart some Real Being into Matter and render it something that it is not. Matter cannot partake in Truth because it is Falsity itself. Thus, we are left with what is really happening when Matter takes on Form. They are Unreal images manifest within something that has no Reality of its own. The images manifest within Matter are as impermanent as reflections from a mirror.

The Forms in Matter are seen, like the reflections in a mirror are seen. They are seeable because they are reflections of things which are Real. The mirror itself, Matter, is invisible. If it were ever visible, it would have the property of visibility and would be discernable by itself. In a way, Matter is more like Air filled with light. For both the Air and Matter remain invisible regardless of what penetrates into them.

Reflections in a mirror are not Real. Yet the Mirror itself is visible and remains so when nothing is reflected in it. Matter, on the other hand, is never visible. We are left with what amounts to a mirror which is invisible, while those things reflected in it are visible. Could we blame anyone for doubting the existence of such a mirror, and for also asserting the Reality of the things visible in its reflection?

If there really is something within a mirror, then we can say by allegory that there are objects present within Matter as well. On the other hand, if we hold that there is nothing actually in a mirror, and that its reflections are an illusion of a presence which is not Real, we must apply this to Matter as well. Namely, that the objects which appear within Matter are merely images of Real Beings reflected. The objects in Matter are not Real themselves, but rather gain their semblance to reality based on the Real beings (i.e. Ideal Forms) that they are a reflection of. After all, a reflected semblance of Existence cannot occur without Real Beings which Exist in the first place. Put another way, a mirror cannot reflect something that doesn't exist.

3.6.14 The Poverty of Matter as a Reflective Contrary to Real Being

Would anything of the sensible world exist without Matter? Nothing sensible could exist without Matter. It would be like a reflection without a mirror to do the reflecting. Something whose existence is contingent upon something as a substrate cannot exist without that substrate.

If the Real Beings could eject part of themselves, perhaps there could be something apart from them and Matter. Yet the Real Beings are self-contained, unchanging, and nothing ever leaves from them. The semblance of Real Beings then must occur in something separate from the Real Beings. Thus, this substrate, Matter, must exist as their mirror. It is this Matter which, through its lack of any reality of its own, violently strives to acquire the Form that it may never possess. This Eternality of Matter's lack ensures that this process is unending.

This is why in myth, Matter is presented as impoverished Lack or Penea (see Plato's Symposium, 203). It Eternally Lacks all Good, and is forced to beg for all time. It meekly asks for only a small portion of what is available. This represents how the Forms manifest within Matter are different and lacking in comparison with their Ideal sources. Lack (Penea) does not unite with Real Being, but with a source of Resourcefulness (Poros). This is meant to show the accuracy of the images they produce, though it is in fact images which are produced, not the Real Beings themselves.

Yet it is impossible for Matter, which does not participate in any aspect of Real Being (i.e. having Essential properties) to remain completely outside of Existence itself. Yet The Nature of Existence is to produce Beings. We are left with a perplexing miracle. How does that without any Real Being interact with the Real Beings themselves? How does that which has no Real Being, no properties of its own, confer anything onto anything else?

Its role is that of a reflector, or mirror. Because Matter has nothing in common with Real Being, it perfectly reflects the Real Beings that are presented to it from the other sphere. It acts like an echo chamber. It is this echo or reflection in which things appear to reside in Matter.

If Matter participated to any degree in Real Being, it is conceivable that any of the Real Beings it reflects might affect it to its core. But Matter is unaffected and receives nothing. It is the negative outline of Real Being. Matter thus repels Real Being like solid ground. It is like a mirror or pool of water which reflects the sun (which can even be used to start a fire). It rejects what is shone on it as a contrary, and expels it

outwards instead of absorbing any of it for itself. It is this reflective process by which Matter is a part of the generation of the sensible world, and by which things appear to occur within it.

3.6.15 The Incommensurability of Form and Matter

Mirrors, reflecting pools, and other objects which gather sunlight are illuminated by a sensible fire (i.e. the Sun) and are sensible themselves. Although the Sun and a mirror are external to one another, the mirror is visible because there is an unobstructed line between it and the sun. This is of sense of externality, in which things are physically external to one another and separated by space. Yet when we speak of Form as external to Matter, we mean external in a different sense. They are not separated by mere empty space, but rather are of completely different Essences. Not only is there no line that can be drawn between them, but it is also impossible to even conceive of them as being in location relative to one another. They do not share any medium in which to draw any lines.

Given that Form and Matter don't even share enough of a substance to compare in terms of location, it should be no surprise that Matter remains unaffected by Form. Neither Form nor Matter ever possess one another. Consider the things we believe to be true and the things that we make up and know to be fictitious. We do not confuse them for one another, because they are distinct from one another and we keep them each in their respective categories mentally. They are not external to one another physically (both residing within Soul), but they are external to one another categorically. The difference is immediately appraisable to the mind.

Our mental representations are merely fabricated images, though they can be quite powerful and distracting. In contrast, Soul is itself Real. Still, an analogy can be made. Soul is to a mental representation as Matter is to Form. Yet mental images do not hide Soul in the same way that Form hides Matter. Mental images merely distract Soul and could never obscure it completely no matter how powerful they are. In fact, Soul contains a phase capable of Reason, which serves to distinguish fantasy from reality. In contrast, Matter is feeble and has no such power. It fails to even possess the false images, let alone any aspect of Reality. Devoid of all properties, Matter has nothing for itself. It is, at best, the medium for the appearance of things external to it, but it could never have any presence of its own. It could never be in any particular place. Its presence can only be discovered via the diligent use of Reason, but it is only identifiable in terms of what it is not. Namely, anything. Yet as the negative outline of Real Being itself, Matter in a way extends along with all of Real Being. It follows everything everywhere, while remaining incapable of presence or movement.

3.6.16 Matter Only Exhibits Appearances Via Participation in External Intellectual Principles

When an Intellectual Principle (i.e. Ideal Form) manifests within Matter, it supplies it with Magnitude (and thus also Mass) sufficient for its intended extension. The Magnitude derives from the Intellectual Principle, not the Matter itself. If Matter possessed Magnitude as a result of its own Essence, then Matter and Magnitude would be functionally equivalent. Yet we can conceptually strip Matter of all of its Form, and in doing so we lose track of its apparent size. After all, Magnitude is a variety of Form. Consider Matter in the Form of a Human Being or Horse. If we remove from it all of the Form of Horse or Human, no Magnitude would remain. Put another way, they were a Horse or Human of a certain size, not Matter of a certain size.

Objectors will note that a Horse implies a certain physical displacement, and that this displacement is persistent. Our response is that any Magnitude which remains after the Horse has departed belongs to the Elemental Mass which remains. If a portion of what was the Horse remains as Earth or Water, then the Magnitude belongs to said Earth and Water. If the Earth and Water also depart along with the

Horse, once again we are left with pure Matter and can ascribe to it no Magnitude. Matter must remain unaffected by the Qualities which manifest within it. If, for example, Matter in the Form of Fire took on aspects of Fire as an Essential property, the Matter could not be Matter anymore, and would become Fire in Essence.

Though Matter appears to extend throughout the entire sensible universe, it would lose all of its apparent Magnitude if The Divine Intellectual Realm ceased to supply it. In this event, Matter would lose everything that it appears to exhibit, and it would remain as pure Matter sans all Essential properties. If something can be affected by something else, it will be altered when these two entities interact. Where there can be no true alteration, nothing can remain forever. Matter remains as unaffected by everything as Air remains unaffected by the light which passes through it.

Others will ask, how can something without Magnitude exhibit size? It is the same as something that does not produce its own heat becoming Hot. The answer is that Matter's Essential existence is quite different from its Formed variety. Of course, Magnitude itself is as Immaterial as numbers. Matter then exhibits all Qualities by participation in what is not Essential to it. Magnitude is just one Quality which makes things up. For example, Bodies possess Magnitude, but also many other Qualities that are not Essential. The Intellectual Principle which becomes manifest (via the process of Reason) contains this Magnitude in Essence. Matter does not even so much as Essentially include a variable amount of Magnitude, as this would make it the equivalent of a Body with an undetermined Magnitude.

3.6.17 Matter Is Not Magnitude Itself

Matter is not Magnitude itself, either. Magnitude is an Ideal Form, not a recipient which takes on Form. Magnitude in of itself is a Real Being, and is even distinct from its manifestation in the Bodies of the sensible world. Yet as a Form overflows and seeks to emanate itself downwards, the Form of Magnitude imparts its Essence to the objects which wish to imitate it. Thus, manifestations of Magnitude also contain within them the ability to influence the things that they begets as well. In the expansion of the Ideal Realm, a Real concept of Magnitude is produced in terms of Essence. This Essence in turn enables Matter, itself without Magnitude, to expand into physical extension. This produces an imitation or Variant Manifestation of Magnitude itself. Put another way, as Matter strains to express Magnitude, it stretches itself into the appearance of extension that it can never truly possess.

All Real Beings emanate downward to the sensible world. Thus, to accommodate the manifestation of various Real Intellectual Beings, each object of the sensible world is imparted with a particular Magnitude. Thus, it is the Magnitude defined in the Ideal Form for a particular variety of Being which provides the specific Magnitude for a particular manifestation of this Being. For example, the Magnitude of a particular Horse or Human Being derives from their Ideal Form. It is by this process that the entirety of Matter, which has no Magnitude of its own, comes to none the less exhibit Magnitude. In a way, the Form of Magnitude illuminates the entirety of Matter. Since all of the Bodies which possess magnitude manifest within Matter, the entirety of Matter appears to possess an enormous Magnitude. So every particular Body is in a certain extension relative to every other Body, and the Magnitude of each Body adds to the sum of Magnitudes manifest in the sensible universe. The Power of Ideal Form imparts to Matter everything it needs to express all things. Non-Being (i.e. Matter) thus somehow manifests all Being.

Just as the appearance of Color derives from something that cannot be sensed (i.e. the Ideal Form of Color), Magnitude derives from something that possesses no Magnitude (i.e. the Ideal Form of Magnitude). Qualified objects of the sensible world thus occupy a space somewhere between Form and

Non-Being. Each sensible object expresses Form derived from the realm of Real Being, but the apparent presence of these sensible Forms is an illusion due to the Unreality of their substrate.

Each Body is made to express Magnitude by the power of the Ideal Forms which are expressed in the Body. Further, no force is required to Form Matter, because all sensible objects manifest within the absolute lack of resistance of Matter, the universal recipient. Each Form imparts Magnitude into Matter commensurate with what is needed to express its Essence. This power, which Forms Matter, derives from this Ideal Essence. Thus, all of the Magnitude we perceive is really just a reflection of Magnitude in Ideal Essence. Matter is effortlessly Formed in its entirety, and so all of Matter is imbued with Magnitude. Yet in spite of the omnipresence of Magnitude in sensible Matter, it is not Magnitude in of itself. That which has no Being in of itself can come to imitate all Beings. Yet the instability of Material objects betray Matter's lack of Being in of itself.

3.6.18 The Relationship Between Intellect and Matter

Imagine an Intellectual Principle containing Magnitude's Ideal Essence internally, but also in possession of the power to express it externally. This would be the Ideal Form of Magnitude. Imagine that this Intellectual Principle then came across an externality which not only possessed no Intellect of its own, but also lacked any trace of anything Intellectual in nature of its own. This externality would be Matter. How would this Intellectual Principle interact with this externality? It would not produce anything outside of the scope of Magnitude (such as an Ox or Horse), as these Ideal Essences are contained within different Intellectual Principles. This Intellectual Principle of course would only produce Magnitude.

Yet since the Intellectual Principle of Magnitude is Magnitude itself, it cannot produce Magnitude itself in Matter. After all, something cannot produce itself. A self-producing thing could not come into existence, as there would be none of itself to produce itself. Thus the Magnitude that is conferred to Matter is not Magnitude itself, as Magnitude cannot beget Magnitude. Rather, Magnitude begets a variant manifestation (i.e. an image) of Magnitude. It is in this way that Matter never possesses Magnitude for itself, while also being able to appear in terms of Magnitude. It expresses an image of Magnitude, not Magnitude itself. Matter, not actually possessing Magnitude, is thus limited to merely appearing a certain size.

To keep up this appearance, it must appear to be everywhere. So the apparent Magnitude of Matter is continuous and all encompassing. An image of something as great as the Form of Magnitude itself would surely be of vast appearance. In spite of this appearance, Matter retains its nature, and never actually possesses any Magnitude. Rather, it wears Magnitude like a cloak. If Matter were to lose the cloak, it would lose nothing of itself. Allegorically, a person does not change into a different person when they change their clothing. Any Form that Matter appears to take is only expressed to the degree that the Form provides.

The Soul of All is itself an Intellectual Principle and has access to all of the Intellectual Principles within Nous. It internally contains all of the Ideal Forms which it makes manifest. As the manifest objects of the sensible world turn to approach Soul, Soul's self-contained nature rejects their multiplicity and flux. Instead, it sees them stripped of Magnitude and Mass.

Conversely, having no power of Reason itself, Matter must readily accept everything which gets sent to it. What is sent from Intellectual Principle within Nous to Matter already contains part of what will become the manifest object. This intermediary step is Reason, and it contains within it the first traces of movement. After all, the movement from one object to another in the discursive reasoning process

requires a conception of differentiation between the things that it moves from and to. If the content within Reason were unified, there would be no need for this type of movement to apprehend things one at a time.

Matter also cannot receive all of a Form at once. The only things that full and complete are the Ideal Forms themselves. So, Matter is both the receptacle of all things as well as incapable of receiving them all at once. To accommodate this juxtaposition, Matter extends in apparent Magnitude in respect to each individual variant manifestation that it receives. Thus we end up with many Material objects with different apparent Magnitudes. Unrestricted by any spatial boundaries, it continuously extends in all direction. It is always ready to receive something more.

Are there any Forms which, when expressed in Matter, could hinder the further expression of Form? In fact, it is the division of Matter which allows for it to simultaneously express conflicting Forms. It does not possess all Forms at once. The only thing which contains all Form at once is Nous, the Divine Intellect itself and first emanation from The One. Matter is divided like the parts in a Body. If no such division were possible, only Ideal Beings would exist at all.

3.6.19 Form as Productive, Matter as Receptive

When Forms enter into Matter, Matter acts as Mother by birthing them into the sensible world. Matter remains unaffected in this process, and is neither benefited nor harmed. The actions inflicted by the Forms as manifest in Matter only affect other Forms as manifest in Matter. Manifestations of Form of opposing nature clash with one another, not their underlying substrate. If we can think of Matter as affected in any way, we can only think of Qualified Matter as affected. Matter in of itself remains impassible. Heat counteracts Cold, and Black counteracts White. Other Variant Manifestations of Form in Matter produce new composite Variant Manifestations when they interact, a combination of parts of each. In short, the things which are affected are those which are subject to flux and change (i.e. Material objects). Their being affected consists in them ceasing to be in the Form they were previously exhibiting.

With regards to Animated Beings (i.e. Ensouled Beings), they are affected in their Bodies. The result of their being affected is a product of the power that affects the Bodies and the current state that the Bodies are in. In all such interactions, any change occurs within the Body itself. Soul and Mind are themselves unaffected outside of their understanding that a change has occurred within the Body. Perhaps at times Soul and Mind don't even notice these Bodily changes. The Body is modified, the Soul knows that the Body has been modified, but Matter itself is completely unchanged. For example, a Material object becoming Hot or Cold ultimately imparts neither benefit or harm to the Matter itself.

Perhaps receptacle or even nurse are more appropriate analogies for Matter. The analogy of Mother must be interpreted more loosely, as it does not in actuality give birth to anything. Some Platonists take this analogy too literally, and propose that Matter produces offspring. The Mother analogy is best understood in the context of the child that gets produced. Matter, like a Mother, does not impart anything of itself to its products. Rather the food a mother eats is analogous to the Form which Matter receives, as they both ultimately provide all of the power which ultimately results in the child or Material Object. If we think of a Mother imparting something to their child, then in this context the Mother is acting analogously to Form. Ultimately, it is Form that has the power to produce, while Matter has no power to do anything on its own.

This is why the wise of ancient times presented Hermes with an erect reproductive organ. Hermes in this context is representative of this productive power. It is the Intellectual which produces the sensible

Variant Manifestations of Form in Matter. In contrast, it is the eunuch which represents the impotency of Matter itself, as they surround the Mother of All, Rhea. Yet Rhea is presented as the Mother of the Gods to imply that she is not like the Mothers of the sensible world. The eunuchs imply the sterility and impotency of Matter, and Rhea's representation as Mother only indicates that she is the recipient of the divine seed of Hermes (i.e. Form). The eunuchs are thus supposed to imply that Matter is cut off (e.g. castrated) from the generative power of Form (i.e. Hermes) itself.